THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

University MAR 3 1917

STAGES IN THE ESTABLISHMENT OF PENSIONS FOR THE CLERGY

October, 1910—Bishop Lawrence secured from General Convention the appointment of a commission on the support of the clergy.

October, 1913—General Convention approved a plan for Clergy Pensions.

1914—Church Pension Fund incorporated under the laws of the State of New York.

November, 1915—Diocese of New York voted to enter the system, two-thirds of the dioceses having taken similar action.

December, 1915—The campaign for the Five Million Dollar Fund was authorized.

January 26, 1916—The Diocese of California adopted the system and a Canon to provide the machinery for making it operative in the Diocese.

March 10, 1916—The first million had been pledged.

May 2, 1916—The second million had been pledged.

July 1, 1916—The third million had been pledged.

January 6, 1917—The fourth million had been pledged.

February 5, 1917—$4,800,000 had been pledged.

March 1, 1917—The campaign ended with something over $5,000,000 assured.

Volume LII.
Number 8.

San Francisco, March, 1917

Price Ten Cents
One Dollar a Year

On Sunday, December 31, 1916, the National Day of "Thanks, Prayer and Resolve" was observed with special service in Hankow, China. The Volunteer Corps attended in a body, in uniform, on "Church Parade." The congregation filled the Church almost to its capacity.

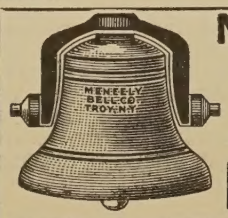
St. Luke's Hospital, Shanghai, recently celebrated the fiftieth anniversary of the founding of the Hospital. The occasion was marked by appropriate gatherings. A large meeting was held at the Chinese Y. M. C. A. in the morning, at which Mr. H. E. Yang Ichang, Commissioner for Foreign Affairs, spoke of the wonderful record of the hospital—over 50,000 cases being treated last year. He addressed a very strong appeal for support from the Chinese, from whose point of view the hospital was the largest in Shanghai and yet mostly subscribed to by the foreign community. Bishop Graves gave a most interesting account of the hospital's history, while Mr. Lo Pa-hong also called for more generous contributions from the Chinese community.

The afternoon was devoted to a musical program, rendered mostly by Chinese. The hospital, which was specially decorated for the occasion, was visited by a large number of people, who expressed admiration for the arrangements.

The Shanghai Mercury, commenting on the anniversary, says:

"There are short cuts from the battlefield to the hospital in these days, and even shorter cuts to cure when there. So I may be forgiven for a sudden transition from the politics of war to the most honorable of institutions within our border—St. Luke's Hospital. The most profound respect that man is capable of should go out in full flood to doctors as a class, and especially to the doctor who works in mission hospitals. One may now and then have a doubt as to the tenability of a dogma, but the successful removal of a tumor and the saving of a limb admit of no doubt. All laymen see this. That is why all laymen are ready — however skeptical they may be—to support such institutions as St. Luke's. That is why St. Luke's, having outgrown its material surroundings, will find money for its newer and bigger quarters notwithstanding the demands of the war. America is overflowing with wealth just now, but war-bitten England will gladly provide her mite."

"The Master's Gift," a dainty card 5¾ by 8½, in envelope, is on sale for the benefit of the Pension Fund—ten cents each. There are two styles, holly, and gold and purple. These are contributed for this object by the author, Adelaide Mabie.



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DAY	DATE	SPEAKER
	Mar.	
Monday	5	Rev. Albert W. Palmer, D. D
Tuesday	6	Rev. Clarence Woodman, C.S.
Wednesday	7	Bishop Nichols
Thursday	8	Rev. W. Kirk Guthrie, D. D.
Friday	9	Rev. Alexander Allen
Saturday	10	Rev. Charles L. Mears
Monday	12	Rev. W. R. H. Hodgkin
Tuesday	13	Rev. Geo. G. Eldredge, D. D
Wednesday	14	Archbishop Hanna
Thursday	15	Rev. Lapsley A. McAfee, D.
Friday	16	Rev. Alexander Allen
Saturday	17	Rev. Ernest Bradley
Monday	19	Rev. Lapsley A. McAfee, D.
Tuesday	20	Rev. Ernest Bradley
Wednesday	21	Rev. F. W. Clampett, D. D.
Thursday	22	Rev. H. H. Bell, D. D.
Friday	23	Rev. Josiah Sibley, D. D.
Saturday	24	Rev. Thomas Parker Boyd
Monday	26	Bishop Moreland
Tuesday	27	Rev. C. L. Miel
Wednesday	28	Bishop Sanford
Thursday	29	Rev. G. M. Cutting
Friday	30	Rev. Arch Perrin
Saturday	31	Rev. Thomas Parker Boyd
	Apr.	
Monday	2	Dean Gresham
Tuesday	3	Bishop Moreland
Wednesday	4	Rev. W. H. Cambridge
Thursday	5	Rev. G. M. Cutting
Good Friday	6	Bishop Nichols
Saturday	7	Rev. J. P. Turner

St. Luke's Hospital

27th AND VALENCIA STREETS, SAN FRANCISCO

The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

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Assets	$66,633,735.94
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Reserve and Contingent Funds	2,134,403.55
Employees' Pension Fund	235,045.38
Number of Depositors	69,024

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MARCH CALENDAR.

2.—3 Ember days (Violet).
4.—2nd Sunday in Lent.
11.—3rd Sunday in Lent.
18.—4th Sunday in Lent.
25.—5th Sunday (Passion) in Lent.

APRIL CALENDAR.

1.—5th Sunday (Palm) in Lent.
2.—Monday before Easter.
3.—Tuesday before Easter.
4.—Wednesday before Easter.
5.—Maundy Thursday.
6.—Good Friday (Black).
7.—Easter Even.
8.—Easter Day (White).

FINDING ONE'S SOUL.

Letters received from England show the effects of the strain and anxiety arising from the war. But at the same time an optimistic spirit is manifest, which perceives the silver lining to the black cloud overshadowing the land. For the throes of war are proving those presaging a new birth, a great spiritual awakening and moral regeneration. Writes one: "Owing to the war the country is finding its very soul."

There is one gleam in the murky darkness which, faint and indistinct, is yet perceptible to men of faith and vision. This is, that life springs out of death and that sacrifice is never in vain. Whatever may be the original cause of the war and whoever may be the initial aggressor, yet both sides exhibit the highest degree of heroism and self-sacrifice. This government or that government may be the arch traitor, but the people in each case are patriots. Both are battling for their country's safety and on the altar of patriotism are offering up themselves, their souls, and bodies. Such a sacrifice is holy and will be blessed. They, who thus lose their lives, shall find them after a higher and better order.

The cloud which darkens Europe has now reached our shores. That cloud originates, not from above, but from below, being the miasma arising out of a morass of vice, selfishness, frivolity, hatred, malice and jealousy. The material and physical destruction now resulting is but the outward visible sign of that inward destruction which had for years been destroying the souls of those nations. It is far better that it should thus be brought out than it should continue to poison unperceived and unchecked.

But now, that it is appearing in visible form on our country's horizon, it calls us to account, to ponder and consider. If the discipline and purification of actual war comes, it is for the same purpose that we also "may find our souls," which otherwise we are in danger of losing. For the same spiritual deadness and moral deterioration prevalent in Europe before the war, are only too apparent here. Such condition centuries ago was aptly described in Scripture, thus: "The people sat down to eat and drink, and rose up to play." And it was added: "With many of them God was not well pleased, for they were overthrown in the wilderness." This history was recorded for our admonition, as a solemn example; for history repeats itself. Those people of old lost their souls through forgetfulness of God, and absorption in pleasure, and material ends.

Those who have been assigned as watchmen to the people have a duty to perform in issuing a warning in no uncertain sound, calling those under their charge to repentance and conversion, especially those who think themselves righteous, for they are the ones in most danger from self-deception of losing their souls.

Take the man whose sole aim in life is to amass wealth. He may be a banker, a merchant, a farmer, and be regarded in the community as a very desirable citizen, but his soul does not thrive in the materialistic atmosphere in which he lives. If the edict went forth, "This night thy soul shall be required of thee," as "a man's life consisteth not in the abundance of the things which he possesseth," what will be his fate?

Take another instance, that of worldly ambition. Here is a professional man, or politician; he has a dream of power to be the head and leading authority in his profession, or in the State and country at large. To this end he applies himself assiduously and lives only to acquire it. His soul is likewise neglected and of him it is asked: "What shall it profit a man if he gain the whole world and lose his own soul?"

But men are not the sole offenders; women also are delinquents. For what? For dress, for social pre-eminence and pleasure. How often does a woman abandon all religious duties and opportunities for her card club and social affairs? How often to become a society queen, does a woman barter her soul? When we see groups of women trooping, two or three times a week, to card parties, and know that this means an abandonment of religious life in order to physically recuperate, we are reminded of a funeral procession, for "She that liveth in pleasure, is dead while she liveth."

Lent is at hand. A fresh opportunity to think and seek after the vital things before it is too late to redeem the time to find our souls.

UPTON H. GIBBS.

The steadily advancing high cost of living, engendering bread riots in Eastern cities, must lead to very serious consideration by thinking men and women. The prevailing conditions attributed to the war in Europe are we believe rather to be laid at the door of unpatriotic Americans who are enslaved by covetousness, which is the real cause of the scarcity of food and higher prices in this country, we are informed, than in the war-ridden countries.

The desire for gain has led to the sale of vast quantities of food at the high prices to be obtained from the belligerent nations and the preference given by the railroads to the transportation of these and munitions has prevented food reaching the Eastern cities. This in turn has contributed to the cupidity of provision dealers who have cornered the market and raised prices to such an extent that the poor cannot purchase. The rich who have profited directly or indirectly by the war are not affected, for they are willing to pay any price rather than be deprived of their customary sumptuous repasts and pastimes and they keep up the round of gaiety and dissipation regardless of the suffering of working people. Long before the war in Europe there were rumblings of the approaching storm that has burst upon the large cities in the East and since there are similar conditions here we must not be surprised if the storm crosses the Rockies and devastates the Pacific Coast.

What can we do to prevent such a disaster?

The President has succeeded in having a commission appointed and an appropriation of $400,000 to investigate the cause of the high cost of living, but before such a commission can or does act (possibly a year or more), the country may be in a state of anarchy.

We believe that the solution of the difficulty may be made by Christian men and women with little delay. If they will adopt the Master's answer in the face of the temptations of Satan which come to all men: *"It is written, 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord'; 'Thou shalt not tempt the Lord thy God'; 'Thou shalt worship the Lord thy God and him only shalt thou serve.'"*

Man's life does not consist in the abundance which he possesses. Whatever he has, whether much or little, must be considered as a stewardship to be ministered to the glory of God and for the benefit of his fellow men; not in pauperizing charity but in loving, farsighted plans for the ameliorization of such untoward conditions as are now threatening the peace and happiness of our country. The Christian must look to the Word of God for guidance if he would be a true exponent of the Christ life and so control every action that it shall not only not cause any other human being to suffer but shall also tend to better his condition in life and bring to him the joy of living. The devout study of God's Word will check the tendency of the age to tempt, try the patience of, the Lord, by attempting to circumvent the natural and spiritual Law of God which must lead to inevitable disaster, physical, mental and spiritual, and will also come to such a realizing sense of true worship that selfishness will be eradicated and money, power and pleasure will be relegated to their proper place in the life of the Christian.

If all Christians of every name would endeavor to get this perspective of the Christian life they would see clearly the solution of the problem confronting this nation. They would be willing to deny themselves at least of luxuries and perhaps of many of the staples of daily consumption till the cupidity of the unscrupulous dealers has been curbed and all their fellow-men can have the necessaries of life.

They would also interest themselves in a demand for a living wage for all workers and especially those who cannot unite in a trade union for mutual benefit. Here is where every Christian woman can exercise her good offices for her sisters in Christ by persuasion with employers or, if ineffective, by more drastic means to bring about the desired reform.

If all the Churches of the land would enter into a campaign for righteousness —right living—as accountable beings and continue with unabated ardor, our country would be saved from those conditions which prevailed in most of the countries in Europe that made war inevitable and has needlessly sacrificed millions of their citizens and billions of dollars. Many generations will bear the burdens of this ruthless and useless war.

May the American people take warning and set about such a spiritual and economic revolution.

Two Bishops and the Secretary of the House of Bishops have entered the rest of Paradise within the last month. Bishop C. K. Nelson of Atlanta (Georgia), Bishop S. C. Edsall of Minnesota, and the Rev. Dr. Samuel Hart, Dean of the Berkeley Divinity School, Middletown, Conn.

FASTING.

As a religious duty, and as a religious help, it stands before us on the first day and on the first Sunday, in Lent, dignified by the most solemn Divine sanctions. The "sanctified fast" of the Prophet Joel rises, in the Ash-Wednesday Gospel, to that strongest and most binding sort of command, a *duty taken for granted*, "when ye fast." Then, to set upon its value the seal as from the "signet on God's right hand," the Sunday's Gospel shows us what Milton calls the "glorious Eremite," led

"Into the desert, His victorious field,
Against the spiritual foe."

To refuse, to ridicule, to undervalue fasting; still worse, to pervert and prostitute it into a mere matter of eggs and fish and vegetables, enough and to spare, as against flesh meat in moderation; or to force by the prescript order of an ecclesiastical *menu* the possibilities of Southern climates and sedative habits upon utterly different constitutions and conditions; or to forget, under some rule of sweeping application, that what is safe for one is harmful to another, and what is self-denial to one is self-indulgence to another; to do any one of these things is to degrade the ordinance of fasting from its high position of Divine precept and example; to rob it of its value; to take out of it its principle of personal sacrifice; and by it, to irritate and excite, rather than to control and conquer, the appetites of the flesh.

No man, that is to say, uses this means aright, who does not use it as a means to "keep under" *his* body, to cross *his* appetites, to weaken *his* passions, to subdue *his* flesh. And even beyond these *the* object lies to fit us to "obey the godly motions of the Holy Spirit" in "righteousness and true holiness."

God tells us *to fast;* the Church tells *when* to fast; the Holy Scriptures tell us *for what* to fast; but *how* to fast, each man, studying to deny *himself*, must for himself decide.

THE CHURCH PENSION FUND.

The campaign to raise by the free-will offerings of the entire Church, the Reserve Fund of $5,000,000 necessary to start the Pension System closed on February 28th with that amount assured. That amount, however, does not provide for the future, but will cover the accrued liabilities, that is, will provide for that portion of each clergyman's ministry that has elapsed on February 28th; the balance up to the time when he retires at the age of 68, will be made up by assessments on his Parish of 7½% of his salary, payable quarterly (in the Diocese of California). Success of the system depends therefore upon each Parish or Mission paying promptly its percentage to the Diocesan Treasurer of the Fund. If they do not do so their clergyman will be deprived of a portion of his pension.

We quote the following from an article in a recent number of The Churchman, by Mr. Monell Sayre, Secretary of the Church Pension Fund, to whose exceptional abilities the soundness of the Pension plan is largely due:

"On March 1, 1917, the Church Pension Fund will open its doors prepared to administer the pension system of the Church. This administration will consist of two things: first, the payment of pensions; second, the collection of assessments in order to pay future pensions.

To Whom Pensions Are Due on March 1st.

"The only individuals to whom the Church Pension Fund will be prepared to pay pensions automatically on the first day of March will be the present beneficiaries of the General Clergy Relief Fund.

"These grants will, of course, be carried at their present amounts, the only change being that the Church Pension Fund expects to pay them monthly instead of quarterly.

To Whom Pensions Are Not Due on March 1st.

"The trustees of the Church Pension Fund will be unable to grant a pension to any clergyman who retired before March 1, 1917, or to the widow or minor orphans of any clergyman who died before March 1, 1917.

"The Church Pension Fund takes up its liabilities on the morning of March 1; all liabilities consummated before that day properly belong to the societies of the Church to which until then the Church looked for the performance of this duty.

"To go backward and make up completely for the delay in starting the pension plan would strain the finances of the system beyond the breaking point. Some date must be fixed behind which obligations cannot be taken over. The most reasonable date is that on which the system actually starts operations.

By Whom Pensions May Be Claimed on March 1st.

"Any clergyman in the active service of the Church on March 1, 1917, who has on that day attained the age of sixty-eight or over, is entitled, upon his retirement, to claim the minimum annuity of $600, and the trustees are prepared, if such cases arise during the month of March so that they can be acted upon at the March meeting of the Executive Committee, to make such grants immediately.

"If a clergyman is disabled on March 1st or thereafter so that, upon the certificate of the physician to the Fund, he is compelled to retire from his cure or office, the trustees are prepared to grant immediately the minimum annuity of $600. If the disability actually took place before March 1, 1917, but the clergyman had not retired from his cure or office before that date, the trustees will certainly take care of such cases, but they cannot at this moment promise an annuity as large as $600.

"Unfortunately, in a body of 4,500 active clergy, some will die during the month of March, possibly very near the first. To the widow of such a clergyman the trustees are prepared immediately to grant the minimum annuity of $300. For the minor orphans of such a clergyman, the trustees will act as they can, but here again it is impossible at present to give definite promises.

The Present Active Clergy Who Will Not Claim Retirement on March 1st.

"The great majority of the present active clergy will not be sixty-five years of age on March 1, 1917, but will gradually be entitled to retirement. The pensions of these clergy will be a combination of two sources—the assessments paid after the pension system starts on March 1, and the initial $5,000,000 Reserve.

"The combination will be effected after this fashion: The clergyman will be entitled to the result of the assessments paid in on his behalf, that is, to one and one-quarter per cent of his average annual salary multiplied by the number of years of service after the pension system starts. If this calculation does not produce an annuity equal to $600, the balance will be made up out of the $5,000,000 Reserve.

"The same procedure will be followed in the case of the widow. The widow will be entitled to the result of half of the assessments paid on behalf of her husband since marriage, and if this is not equal to $300, the annuity will be brought up to that amount from the Reserve Fund.

"The case of disability is somewhat different. In all cases the annuity will equal $600, even if all of that amount must come from the Reserve, but it will be an intricate actuarial calculation to tell when it will be safe for the trustees to grant the normal disability allowance. This allowance is forty per cent of the average salary for the five years preceding disability. In time it will be available.

"The orphan's benefit for the present clergy is different again. When it will be safe to begin it, within the limits of the $5,000,000 Reserve, must be actuarily decided. In any event, the children of the present clergy can receive only one-half of the normal orphan's benefit. When the Pension system is in full operation, the normal benefit will be $100 a year while the orphan is under seven, $200 a year while the orphan is between seven and fourteen, and $300 a year from fourteen until majority or the end of dependence.

"The pension system thus begins on the basis of the minimum grants where it will remain for a number of years, say roughly about fifteen. Gradually, after that length of time, the present younger clergy will come up for retirement. They will be capable of receiving more than the minimum, and finally, for the clergy ordained after March 1, 1917, the system will be in full operation."

FOR THE PENSION FUND.

There is on sale at the Diocesan House a beautiful card, "The Master's Gift," contributed by the author, Miss Mabie, to be sold for the Pension Fund.

THE SOUL OF FRANCE AND BELGIUM.

By Rev. Henri Anet, B. D., LL. D., of Brussels.

The souls of nations are being purified by the fire of trials. In Belgium, a new spirit of patriotism has swept away political partisanship. The threat of home-rule agitation among Flemings and Walloons has vanished before the common dangers and grievances. The Fatherland has been revealed, loved in proportion to the sacrifices suffered for its sake. In France, the jingoism of the "Nationalistes" and the anti-patriotism of the "internationalistes" have melted away, with all political and religious antagonism, into the "union sacrée," which blends together all parties and all confessions in an admirable unity.

These transformations of our nations have a deep religious and moral meaning. We can put stress on these ethical reforms, because they were not the sudden fruit of the war; they are deeply rooted in the past process of regeneration. This great national issue has taught our nation the beauty of self-sacrifice, the joy of service, the little relative value of life and wealth, the tremendous prize of truth and righteousness. The people are thus prepared to look up to the source of all righteousness and the Author of every truth.

Fear-stricken, bereaved, oppressed and spoiled of their wealth, our fellow-citizens in the territories occupied by the Germans are enriched spiritually. A Belgian lady refugee in London, converted there at some evangelistic meetings, told me: "I have lost everything; my house is burnt down, my belongings have been taken away; I am here alone in exile, and I don't regret all these losses, for I have found a greater treasure, the Gospel of Jesus Christ."

Everywhere in the war zone, our pastors and evangelists are at the post of danger and of duty; they are preaching the Gospel to crowds eager for consolation for the sad past, and strength for the gloomy present, and hope for the peaceful future. In the Belgian Churches the first twelve months of the war have added to the membership more converts than any year in time of peace; the second year has yielded still better results.

We see great opportunities for the evangelistic work now, but we cannot carry it on alone. Our members are suffering under an appalling and increasing misery. Their faith, their patience, and their liberality are admirable. I could sum up their spirit of devotion to the Kingdom of God in these words of a poor old woman insisting to make her pastor receive a few cents for the Church fund: "Do accept my gift. I am glad to give something to the Lord this week, for next month I don't know if I shall have anything left to give."

We must also interest our American brethren in the reconstruction of our nations. Not one of us is doubting the final liberation of our invaded countries, sooner or later, according to God's will. Then we shall have to rebuild chapels and manses. We shall have to provide for a new development of evangelical Christianity.

Many refugees, so kindly received by Protestants in Holland, Switzerland, England and Scotland, are losing all their prejudices against the heretics, are seeing with their own eyes what the great Belgian economist, E. de Lavoleye, called "the superiority of the Protestant nations." A good many have been converted and will join our Churches. The food generously provided by Christian America is working in the same direction inside the German lines. By the presence of the Protestant chaplains, by the Bible classes organized in the prisoners' camps in Holland and Germany, many Belgian and French soldiers are getting, for the first time in their life, in contact with the Gospel. All those who will come back to their villages will have a wider horizon and higher ideals, will be less subject either to gross superstition or to materialistic atheism.

As in the time of the first Pentecost, thousands are coming and will come to us, asking: "Brethren, what shall we do?" Our small, poor and faithful Protestant Churches can give the right answer: "Believe in the Lord Jesus Christ."

After the Belgian army, in August, 1914, had evacuated the city of Liège, a group of 800 infantrymen resisted for seven days masses of German troops with heavy artillery. One night they slipped away through the woods, crossed the river Meuse, joined the Belgian army at Namur without loss, even making German prisoners. That wonderful escape was due to the leadership of a young soldier, who was once a member of my Bible class. He was decorated and is now an officer at the Belgian front.

One courageous man, knowing the road, leads 800 to safety through the enemy's ambush. Is that not an image of what our small evangelical minorities in France and in Belgium can do to save their nations from sin and ignorance, to lead them to Christ, the Healer of all broken hearts, the Repairer of all breaches; to Christ, the cornerstone of salvation and happiness, of national righteousness and prosperity?

COMPULSORY MILITARY TRAINING IN THE HIGH SCHOOLS.

Bills now before the Legislature would, if passed, introduce compulsory military training in the High Schools of California. Although various bodies, including the State Federation of Churches, have been circulating literature to enlighten people on the matter, very little attention has apparently been attracted. That is easily understood. The present national crisis coming as it does at the close of two and a half years in which the world has been thinking more and more in terms of war, seems to make all steps of this kind more or less inevitable. People have lost the power of discrimination. They fail to see the real bearings of many proposals. The laws now before Congress concerning espionage would have set democratic America aflame three years ago. The serious proposals that the newspapers should be prohibited from publishing what the military authorities consider against military and naval policy would three years ago have been laughed at. Today Congress considers them. Today a National Guard officer is being investigated because he presided at a meeting which passed resolutions asking that a referendum be taken before Congress should declare war on Germany. Does a National Guard officer cease to be a citizen? Is he not to be allowed to express his mind as to whether or not the country shall enter upon a war in which if it comes he must fight? One ground of America's anti-German sentiment is because in Germany precisely that sort of thing takes place. The people are made "cannon-fodder," driven like sheep, powerless to raise a voice against the government's policy.

Compulsory military training in the High Schools bids fair to slip through on this same wave. It is time for Christian people to wake up and protest. The literature already circulated brings out clearly enough a number of objections. Such training contributes practically nothing to real military force. It is next to useless as a military measure. Its much urged physical benefits can be obtained far more fully by a well rounded physical training. It has been given up in France. It has never been adopted even in militaristic Prussia. In Australia it has worked great hardship, provoked endless friction and developed a spirit of lawlessness. All these objections are expounded most carefully in such leaflets as those circulated by the Federation of Churches. But the one great and serious objection from the Christian point of view—the one which to urge has led me to write these words—is the false ideal of patriotism which it encourages. Military training in the High School does not help to make really effective soldiers for an emergency, but it does take boys at an impressionable age just when the vision of social duty and responsibility is opening before them and leads them towards that pitiful non-Christian idea that true patriotism is readiness to die for one's country rather than to live for it. It instils into them subtly that anti-Christian view of the world in which nation stands against nation and one's highest duty as a citizen is to prepare to defend one's country. Christianity unveils to us the vision of a family of nations. The vision of a league of nations which shall be wrought out of the present terrible struggle is the vision of the new patriotism. Christianity and political thinking have met together. Our High School boys are to be the men of the next generation; the men to whom this new world belongs; the men who have the burden almost of its creation. It is for that that we must prepare them. It is our duty to block as we can these measures that look backward and support as we can those that look forward. Let us defeat military training in the High Schools. Let us support the good, wholesome, physical training which other bills have been framed to establish.

EDWARD L. PARSONS.

CHURCH MISSION HOUSE,
New York, Feb. 15, 1917.

To the Editor of
The Pacific Churchman.

Unforseen hindrances have delayed the publication of the Journal of the General Convention. Orders for the Constitution and Canons and for the New Tables of Lessons have been promptly filled. The address labels for all members of the Convention and for those of the Clergy and laity who have sent in paid orders for the Journal are in readiness to be affixed, as soon as the book leaves the bindery. I am compelled to ask the indulgent patience of all interested until the Journal makes its appearance. As the daily mail brings many enquiries, it may be well to add that the price of the Journal is $1.00 in paper and $1.50 in cloth, but to the Clergy it will be sent for 25 cents in paper and 75 cents in cloth. The paper edition of the Constitution and Canons in separate form, costs 40 cents and in cloth 75 cents. The complete Tables of Lessons with the explanatory report as to the principles which underlay their preparation and the suggested method of their use are sent on receipt of 12 cents.

HENRY ANSTICE,
Secretary.

Diocese of California

Bishop's Appointments

MARCH.

2.—Inter-Seminary Conference.

4.—II. Sunday in Lent. A. M., St. Peter's, San Francisco. Evening, St. James', San Francisco.

7.—Mid-Day Service, Chamber of Commerce, San Francisco.

11.—III. Sunday in Lent. A. M., Burlingame. P. M., Belmont.

14.—St. Stephen's, San Francisco. Quiet Day for Woman's Auxiliary.

18.—IV. Sunday in Lent. A. M., Cathedral Mission of the Good Samaritan. Evening, St. John's, Oakland.

25.—Annunciation and V. Sunday in Lent. A. M., Christ Church, San Jose. P. M., Trinity, San Jose.

AN EMMANUEL CHURCH.

At last San Francisco has an Emmanuel Church. Bishop Nichols has placed the Rev. Thomas Parker Boyd in charge of St. Paul's, at California and Fillmore Streets, and henceforth that is to be the headquarters and center of all the Emmanuel work in the West. It is to be conducted very much as Emmanuel Church, Boston, has been for many years, though this is entirely a "venture of faith," as Dr. Boyd is serving without salary, and the work depends upon voluntary offerings.

The opening service was held Sunday morning, February fourth, and a most encouraging opening it certainly was, the Church being well filled with an interested and enthusiastic congregation. After the processional hymn, "The Son of God Goes Forth to War," Dr. Boyd asked that all the congregation take an active part in the service to follow, saying that the service of the Episcopal Church is the most democratic thing in the world.

After the usual form of Morning Prayer, in which the people responded most heartily, and the singing of Hymn 327, so appropriate to the work of Emmanuel, Dr. Boyd gave his text: "I am among you as One that serveth," and the sermon was a fine expression of the Emmanuel message for which the whole world is hungering—the Master's message of our oneness with Divine Life. It was also a trumpet call to service for that Master—for the God, who as the Universal Servitor is ever working, ever creating, down to the latest babe born or the freshest blossom opened; ever seeking expression through men and women, of His love, wisdom and power; even calling us to greater and greater works through His Word. "Concerning the work of My hands command ye Me." Seldom is such a message heard in any Church—never in those of the old order.

The service closed with the singing in recessional of Hymn 519. "Saviour, Blessed Saviour." Then, as the congregation streamed out Dr. Boyd shook hands with as many as possible and the people all greeted each other. A happy looking lot of people they were, and many expressions were heard of their pleasure in having been privileged to be present.

May the good work continue in the same way, and spread until all the people come into their precious heritage from the early Church—the knowledge and consciousness of Emmanuel, God with us.

F. M. Van G.

UNITED LENTEN SERVICES IN SAN FRANCISCO

Wednesday Evenings at 8 o'clock.

March 7th—St. Luke's, Van Ness Avenue and Clay St. Rev. A. B. Chinn.

March 14th—St. Stephen's, 853 Fulton St. Rev. F. W. Clampett, D. D.

March 21st—Trinity, Bush and Gough Sts. Rev. C. P. Deems.

March 28th—St. Paul's, California and Steiner Sts. Rev. H. S. Hanson.

April 4th—Grace Cathedral. Rev. C. L. Miel.

Editor, Pacific Churchman:

My Dear Sir—At a meeting of the Central Committee of the Church Pension Fund of this Diocese the announcement was made that the minimum amount of $5,000,000 necessary to meet the accrued liabilities had been raised, but there was keen regret that barely one-half of the amount asked from California had been secured. The Committee hopes that by the first of March we shall come nearer to what the Church rightly expects our Diocese to do.

The fact that the success of the plan is assured brought up another problem, namely: the question of securing the payment of the premiums from our Parishes, without which the Church Pension Fund may not become operative. After some discussion the Committee presents for consideration the following plan:

Committees are already organized throughout the Diocese. The machinery of this Fund is established. Why would it not be feasible to continue these committees, with power to add to their number as occasion and the size of the Parish may demand, and through them reach every Guild, Sunday School, Auxiliary, or other Church organization in the Diocese, with the request that said organizations assist in securing from every baptized member of the Church a pledge, or donation, to be credited to the amount assessed to his or her Parish on account of the Fund. This offering to be made every year on the anniversary of the donor's birthday. With a properly organized campaign of education the Committee feels sure that many Church people would gladly respond to this invitation, over and above the amount which they are already giving, especially if it be pointed out to them that by so doing they will be forestalling the necessity of taking up a special offering to meet the added assessment.

A thorough campaign of this kind will, moreover, bring home to individuals a consciousness of their duty, as well as their privilege, and should make it far easier to secure pledges for the regular support of the Parish or Mission.

The above suggestion is submitted to your readers by a vote of the Central Committee of the Church Pension Fund at a meeting held on February 20, 1917.

Very truly yours,
H. E. Montgomery,
For the Committee.

Dr. F. B. A. Lewis celebrated the Holy Communion in St. Luke's Church, on Ash Wednesday, it being the beginning of his seventeenth year as associate priest of that parish, having been elected to that office by the vestry. On March 12th he reached the age of 78 years.

NOTES ON RELIGIOUS EDUCATION.

Diocesan Interparochial Classes.

On Friday mornings in Lent, Rev. Herbert H. Powell, D. D., Diocesan Supt. of Christian Education, will conduct a course in Personal Religion at Grace Chapel, San Francisco, 10:30 to 12 o'clock. He will repeat this course, 8 o'clock, Wednesday evenings, St. Paul's, Oakland.

At the Diocesan House, Wednesday mornings, 10:30 to 12 o'clock beginning February 28th a course entitled, "The Gospel Revelation" will be conducted by Miss Caroline L. Fiedler, the Educational Secretary. This class will combine members from the old Friday morning class, the usual Wednesday morning class, and the Young Women's Training Class, for the period of Lent.

Parochial Classes Reported.

At the Cathedral, Thursday evening at 8 o'clock, Dean Gresham's Men's Class, and Mrs. J. O. Lincoln's Women's Class; Friday afternoon, Miss Mary Barnes' course on "The Life of Christ."

Christ Church, Sausalito, will continue its Wednesday evening Bible Study through Lent. Ross, San Rafael, San Mateo, Berkeley, Palo Alto, San Jose and Santa Cruz hold Lenten Bible Classes.

Diocesan Summer Schools.

The San Francisco School will be held this year in May, 21 to 25. The initial session of the new school further south, will be held at Watsonville, June 4 to 8.

The course, and as far as practicable the instructors, will be the same for both schools. The first year of the standard course will be given: The Life of Christ, Principles of Religious Pedagogy, The Christian Year, Missions and Social Service. Added to these will be a Course for Junior Leaders, grades, conferences and evening lectures on subjects of general interest.

Bishop Nichols will lecture on the Christian Year. Other leaders are yet to be heard from. Bishop Sanford believes that it will be possible for clergy and delegates from the San Joaquin District to form motoring parties over the mountains to Watsonville.

Those desiring further particulars can address Rev. C. L. Thackeray at Watsonville, or Miss Fiedler at the Diocesan House.

Those desiring leaflets for Bible reading should write Rev. Mardon D. Wilson, 3042 Nicol Ave., Fruitvale, or Miss Fiedler.

The Parochial Department leaflet, "Church Ideals in Education," can be now obtained, Young Churchman Co., for 10 cents.

The Bishop's House,
St. Louis, Missouri,
30th January, 1917.

Rev. Mardon D. Wilson,
Secretary of the
Diocese of California.

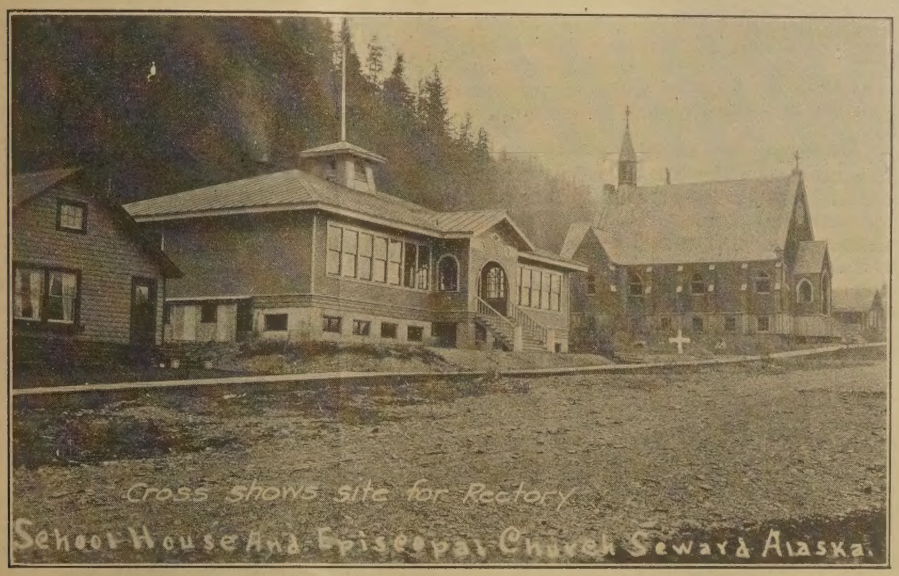
My Dear Mr. Wilson:

The telegram from the Convention and the House of Churchwomen, on motion of Dean Gresham, was gratefully received, and fully appreciated.

Indeed, I'm 80 years old, so arithmetic says, and 50 years I have been Bishop. It doesn't seem so; but God, in His Merciful Providence, has made me a well, strong man.

With renewed thanks,
Faithfully yours,
Daniel S. Tuttle,
Bishop of Missouri.

Province of the Pacific



DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

I want to tell you the story of this beautiful Church, one of the most artistic structures of its kind in the Territory of Alaska. St. Peter's Episcopal Church at Seward, Alaska, was erected about eleven years ago when the railroad was first started from Seward to the interior of the Territory at Fairbanks. The railroad had been built part way but had never been completed. For a period of years Seward was at a standstill. The Church had been built but never finished or furnished on the interior. Everything in the town was awaiting developments. Finally a change came. The railroad is now being built by the United States Government. Seward has come into prominence. The town is growing and developing on a permanent basis as one of the greatest commercial ports of the North Land. The railroad will open up vast resources in the Territory. It will make available thousands of square miles of land which is believed it is possible to develop for agriculture; it will open up a great gold mining industry which has not yet been touched; it will tap coal fields containing millions of tons of high-grade coal. With these items of commerce passing through the port and the innumerable projects which necessarily follow such developments, Seward will grow as a port of prominence in the world.

The Episcopal Church at Seward is to keep abreast of this forward development. Bishop Rowe is alert and observes the situation quickly. He must have a rectory at Seward and the Church furnished on the interior. He has asked me to take charge of this work of the Church at Seward, while I am living at Valdez. I make a trip once a month to Seward, to give services at the Church and to carry on these improvements. The people at Seward are securing lots adjacent to the Church as a site for the rectory. I have estimated that a rectory with part of the furniture will cost about $3500.00, the furniture for the Church, together with a heating plant will cost about $1500.00, making in all about $5000.00. I have written the plans to Bishop Rowe; he has replied giving his approval, also asking me to tell the people of our Church in the States about what we are doing. When the people know of the conditions, those who are interested will gladly help toward raising the $5000.00. We shall begin the rectory early in the spring in order to have it completed before the cold weather comes in the fall. The rectory as I have designed it is to be of a bungalow style, simple in construction, but practical and durable. It will be a one-story building with a basement. The main floor will contain a study, living and dining room in one, two bed rooms, a bath room and a kitchen. Seward has electric lights and power, and a city water system, so the rectory will be equipped with these conveniences. Counting the living and dining rooms as two rooms, there will be seven rooms in the house. My estimate was $3500.00, or $500.00 a room. Seven persons each giving $500.00 would build the rectory. The rectory should be completely furnished, and the furniture should remain in the rectory all the time for any Clergyman living in Seward. It is too expensive for each Clergyman who should locate in Seward to move his household goods with him. I am sure there are persons who would be glad to donate rugs, or beds, or bed-room dressers, or a kitchen range, or dining room table and chairs, or living room chairs, dishes, cooking utensils, vacuum cleaner, etc., if known that the furniture and all these things were to remain as permanent fixtures in the rectory. The rectory at the present writing is of chief importance in order that Bishop Rowe may place a resident Clergyman at Seward. The completion of the furnishing of the Church would come after that. The Church needs a heating plant, a new chimney, and furniture. The furniture would include an altar, altar rail, pews, choir stalls, rail dividing the choir from the main body of the Church, pulpit, lectern, litany desk, credence table, the Bishop's chair, and baptismal font. It is estimated that it will require $1500.00 for these things. A medium sized pipe organ could be used, a place having been provided for such an organ when the Church was built. The Church is plastered on the interior and has been well constructed. A number of these things could be placed in the Church as memorials. This could easily be arranged. Some one might like to build the entire rectory as a memorial and have it made a handsome building of a permanent construction. The altar in the Church could be placed as a memorial, as well as other parts of the furnishings. I shall be glad to receive correspondence on these things. Letters, correspondence or contributions relative to this work at Seward should be sent to me, the Rev. George John Zinn, St. Peter's Church, Seward, Alaska. Bishop Rowe desires that we may obtain all these things for Seward, and that we secure them without incurring any debt. I am confident that this effort will meet the hearty approval of interested persons and that we shall have liberal responses. Seward is growing into a town of importance; let us follow our leader, Bishop Rowe, and be alert and quick to realize the situation and keep abreast of this rapid development at Seward.

GEORGE JOHN ZINN.

ARIZONA.

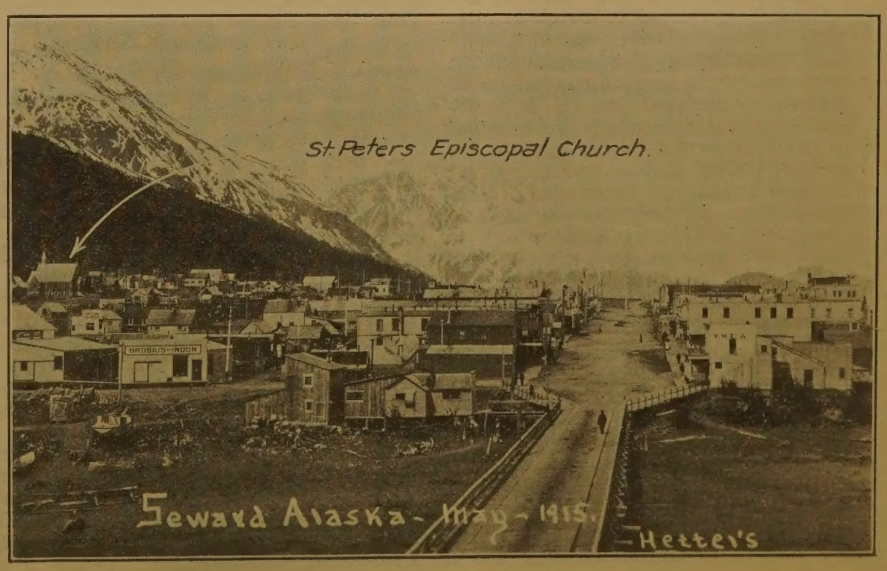
The Rt. Rev. J. W. Atwood, D. D., Bishop.

The Bishop preached on "Christian Citizenship and Loyalty to God and the Nation" on Sunday morning, January 28, in Trinity Pro-Cathedral, before the Governor and members of the State Legislature.

The Rev. Elliott W. Boone has resigned as Vicar of St. John's Church, Williams, to accept the Rectorship of the Church in Manitou, Colorado.

We are glad to welcome to Arizona the Rev. F. M. Johnson, Jr., formerly a Missionary in Idaho, and more recently Chaplain of the Idaho National Guard, stationed at Nogales. He has accepted work as a Missionary in this Diocese.

Mr. Lawrence F. Kelley of Yuma was accepted as a postulant by the Bishop on Friday, January 19, 1917.



Prescott.

The Parish has had a good year in many ways. The past few months have seen the acquisition of a new motor-driven organ, and the active initiation of a movement to secure a Parish House. The organ is entirely paid for, and we have secured so far a little over $6,000 for our Parish House. The ultimate cost for our Parish House will not exceed $9,000 we hope.

We have enough in hand now to justify our starting work on its construction as soon as weather permits in the spring. It is hoped to have the cornerstone laying at the time of Convention.

"St. Luke's in the Desert."

It is a source of great satisfaction that a generous friend, who wishes the gift to be anonymous, has given the Bishop $3,000 to start a tent colony at Tucson, to which place almost as many ill people in destitute circumstances come each winter, as to Phoenix and its neighborhood. Two recent experiences have shown the great need there. Some time ago the Bishop spent considerable time in trying to find a place for a poor fellow extremely ill, who was greatly troubled in mind, and compelled to leave his lodging house on account of lack of means. The other day, when in Tucson, the Bishop was told of a poor consumptive, who had been found dead in a ditch near the city.

Word has just come that a citizen of Tucson will give the land for the buildings. We shall probably erect at first, a simple administration building with a few tent houses about it, or a bungalow with cubicles for dressing purposes, and porches attached.

"St. Luke's in the Desert" will begin in a simple way, as did St. Luke's Home, Phoenix, for which only $5,000 was given at the outset. We hope to make the price to patients very low and the cost of maintenance as economical as possible. Some cases, of course, must be received free, as at St. Luke's Home, and others will be able to pay only a small sum for their care. This means that the expense of carrying on the work must be made as small as possible, with the limited means at our disposal. It is hoped, however, that our income will be increased as the work develops and the great need of it is recognized.

DISTRICT OF NEVADA.

Rt. Rev. George C. Hunting, D. D., Bishop

Visitations in Southern Nevada.

Bishop Hunting spent the month of January visiting the missions in Southern Nevada, from Pioche to Tonopah. The weather was very cold, making the several stage trips uncomfortable, but the services were well attended and hearty. The Bishop's leadership in the advancement of the moral conditions of Nevada is appreciated by all forward-minded people. Just recently, he has had drafted and presented to the Legislature a law prohibiting the sale of peyote or mescal, and of Indian hemp and its derivatives. This bill will be passed, and will head off a harmful habit which is making its appearance among the Indians. At a meeting of the Parent-Teacher Association in Las Vegas, the Bishop spoke on the subject, "The Nevada Indian."

Forward Step at Goodsprings.

The Yellow Pine Mining Company at this camp gave the Bishop a well located lot on which a small Church will soon be built, for which the people have already subscribed more than half the required amount. While this building will be Church property, the Bishop clearly explained that other Christians may use it when there would be no conflict with our services. The Mission being organized here will be called "St. Paul's."

The first of our services in years to be held in the camp of Searchlight was held by the Bishop and the Rev. P. S. Smithe in the town hall on January 22. A noticeable feature was the number of men present. It is planned to have services here at least once a month hereafter.

Memorial to Bishop Spalding.

The home for the Missionary at Pyramid Lake Indian Reservation, erected as a memorial to Bishop Spalding through the generosity of friends in the East and the Board of Missions, has been completed. It will be not only a home, but a center of social work, as it contains an assembly room for the Indians. This will be especially useful to the women and children who come from a distance to the Agency in the winter. All signs promise a revival of work among the Pah-utes.

Growth at Lovelock.

The Guild at Lovelock which was recently organized has now a membership of twelve, with other recruits in view. The chief business at the last meeting was the adoption of a Constitution and By-laws. Great interest was manifested in the Confirmation class which will be started by the Vicar, Rev. Ross Turman, on his next visit. From present indications this mission (as yet unorganized and nameless) will soon take its place among the strong ones.

Cordial Relations With Servians.

The Rev. Jos. W. Gunn, of Ely, was called upon recently to baptize three infants among the Servians at Ruth. These people belong to the Eastern Orthodox Church, and are independent and broad-minded. They are turning to us because they find us always here. The Greek priest in this district is able to spend only part of his time among them. They find also that we are careful and accurate in keeping our records, which is a matter very important to them. The men all belong to the National Servian Association, which numbers 150 in this district. Many of them are naturalized American citizens, and more are anxious to become so. All the children of school age attend the public school, and they assured the Vicar that their children would be sent to Sunday School.

In connection with the organ recitals at St. Bartholomew's, Ely, during Lent, there will be a missionary lecture with lantern slides. These lectures, provided by the Board of Missions, will be used in four or five places in the District this Lent.

Memorials and Gifts.

The communicant who recently gave the brass Altar candlesticks to St. John's, Goldfield, desires that they be engraved, "In Memory of Reverend Samuel Mills." Mr. Mills was the first minister at Goldfield, and was instrumental in building the Church here. He died in Oakland, Cal., in October of last year.

St. Mark's, Tonopah, Rev. Harlan Bailey, Vicar, has received several gifts recently. The new Litany Desk was used for the first time on January 21. A Ciberium, a new white Dossal, and a complete set of Chalice Veils and Burses have also been presented. In addition to these, the Parish has also received a set of racks for the pews.

The Rev. Harlan Bailey, Missionary at Tonopah, Nevada, has joined the Order of Benedicts. He was married on February 10th in Austin, Minnesota, to Miss Lue Merrick, returning to his station via San Francisco.

DISTRICT OF SAN JOAQUIN.

The Rt. Rev. L. C. Sanford, D. D., Bishop

The Rector of St. Paul's, Bakersfield, Rev. B. E. Diggs, has been presented by his parishioners with a Buick car, which will greatly facilitate the visitation of his scattered people.

On January 10th in St. James' Chapel, Lindsay, the Rev. George Duncan Bennet Stewart was ordained priest by the Bishop of San Joaquin in the presence of a large congregation of clergy and laity. The sermon was preached by the Rev. William Higgs of Gilroy, California, and the candidate was presented by the Rev. L. A. Wood of Porterville, California. The Rev. Mr. Stewart will continue in charge of St. Michael's Mission, Tuolumne, where he has served his diaconate.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

El Centro, Imperial Valley.

St. Paul's Church was opened for services on Sexagesima Sunday, February 11th, beginning with the Eucharistic Feast at 8 o'clock, for which over thirty very happy people met together in the really beautiful new building. Then at 10 o'clock the Sunday School assembled in the Guild Hall adjoining. And at 11 the Church was filled for Morning Prayer and Sermon, inaugurated by the vested choir of fifteen with processional. The Rev. C. Rankin Barnes, Missionary-in-Charge, celebrant at the earlier service, preached on the meaning of worship in a place set apart for the service of God. He was assisted by the Rev. Edwin B. Mott, of Los Angeles. At half past four in the afternoon there was even-song, when two children were baptized, and then Mr. Barnes went to Brawley, 17 miles distant, for Evening Service.

The new Church is a substantial building, and very Church-like in appearance, including at one side a commodious hall for Guild and Sunday School purposes. The organ was dedicated at the eight o'clock service, and a new altar and a lectern are promised later.

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On Monday morning, January 22nd, Miss Alice Nowland was set apart as Deaconess by the Bishop of Los Angeles, from whose Diocese Miss Nowland was a candidate.

The service was held at the Church of St. Mary the Virgin, San Francisco, where Miss Nowland has been working for about a year and a half. The Rector, Arch Perrin, presented her to Bishop Johnson and also sang the Mass which followed, the Bishop giving the absolution and benediction. The Rev. Edgar F. Gee of St. Peter's, Oakland, preached the sermon. Many of the friends of Miss Nowland were present to assist at the service.

Miss Nowland will continue her work at St. Mary's, where she has charge of the Sunday School and also a daily Kindergarten.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Renewed Interest.

The Senior Chapter of St. Matthias, Los Angeles, whose brief history has been marked by more downs than ups, has come up in earnest this time, though its membership is very small in number. On Tuesday evening, February 6th, eighteen men gathered under its auspices, to meet with the Rector, Fr. Kinkaid, in a social way. A men's club was formed, and through this instrumentality, the Chapter of the Brotherhood expects to accomplish some good results. Messrs. John Gonder, D. E. Brown and Paul Prairo constitute the nucleus for the Chapter.

The Juniors, with whom Mr. R. P. Guin did splendid work while he was in the Parish, are not to be let go, and one of the young men from their own ranks will probably be the leader.

Charter Applied For.

St. Peter's Senior Probationary Chapter, San Pedro, has sent in its application for a charter to the Philadelphia office. It will start with five members, three of whom signed the application, another of whom is to be transferred from a Chapter in New York State, and the fifth would have signed the application if he could have been reached in time. There are two more on the probationary list.

The Director is in the employ of the Government in the construction of the new fort at Los Angeles Harbor; the Vice-Director is a laboring man; the Secretary-Treasurer is the local manager of a telephone company; another member is a stable-man; and the one to be transferred from New York State, is a Government immigration officer.

Churchmen's Dinner Eclipses Record.

The Thirty-second Monthly Churchmen's Dinner held at the Clark Hotel, Thursday evening, February 8th, was attended by twenty-three more men than any previous one of the thirty-two, not counting the Churchmen's Dinner at the opening of the 1915 Convention, which took the place of one of the dinners. The exact number present was 122. The management of these affairs has not yet been formally turned over to the newly formed, but not yet completely organized Church Club of the Diocese of Los Angeles, by the Diocesan Assembly, for that reason they are still matters of Brotherhood news.

The Church Pension Fund was the subject for discussion, and no more able exponents could have been found, in this part of the country at least, than those who spoke. It is a fact that the plan for a $5,000,000 fund for the clergy was orginated a number of years ago in the office of the Bishop of Los Angeles. Bishop Johnson was therefore the first speaker called upon, and he held the keenest and most sympathetic interest of every man present.

Dr. Lobingier, the Chairman, next introduced one of the best known club men and sportsmen in California, Mr. John S. Cravens of Pasadena, Chairman of the Diocesan Executive Committee of the Fund. It is a fact that until the last January Mr. Cravens had never heard of the Fund, and now he is most thoroughly versed in it, most enthusiastic, and most hard-working in its behalf. He gave a very clear-cut, logical and forceful address and later on answered a number of questions propounded.

Rev. J. J. Wilkins, the pioneer of the Fund, was the next speaker. He is the one who first presented the matter to the General Convention, who gave up his position as Dean of St. Paul's Pro-Cathedral, Los Angeles, to undertake the raising of $5,000,000, who met with discouragements but who so successfully overcame them, that without him, the present plan would never have been attempted. He was given a well deserved ovation.

THE BISHOP'S HOUSE,
San Francisco, Cal.

To the Editor of The Pacific Churchman:

Appeals nowadays amount to something of a bewilderment. This is especially true of those that so pathetically and widely come from zones affected by the woeful war. Some of the conditions are so distressing that people stop reading about them. The Orient with its reports of wholesale massacres and of starvation and other suffering, if it were not so far off would hardly let us sleep. Citizens and Churchmen are appalled and whatever they may be able to do in answering such appeals through the excellent Armenian and Syrian Relief Committees still often are puzzled with the feeling that for every dollar they can give there are several directions in which they would like to give it.

There is, however, a channel of help which commends itself both by the facility of its use and by its contribution to points of especial Church consignment and comfort, to which my honorary association with St. George's Collegiate Church, Jerusalem, impels me to call attention. Wherever there are Good Friday offerings throughout the Church not pre-empted, they are suggested—sometimes by Convention—as the channel. And with the sentiment and propriety of thought for the Holy City on that day the offerings are asked to be placed at the discretion of Bishop MacInnes of the Jerusalem and the East Mission. One of his funds is that for the "Relief of Distress in Palestine and Syria." The appeal states that "60,000 have died of starvation. Cholera has now broken out so the number will increase at an appalling rate." The Honorary Organizing Secretary and Treasurer of the Mission appointed for the United States is the Rev. Dr. J. H. McKenzie, Rector of Howe School, Howe, Indiana, and the names of Honorary Secretaries in the several Provinces can be secured from the Rev. Dr. McKenzie, who also is furnishing full information by circulars. May not this invoke the interest of our Clergy and Congregations wherever practicable to so devote their Good Friday offerings?

Yours faithfully,
WILLIAM F. NICHOLS.

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There is such a thing as religious insurance. We pay the premiums by the study of God's Word, by prayer and service, by partaking of the sacraments and by daily growing in grace and stature and in favor of God and man. The matured policy is faith and the knowledge of God. Faith in life, faith in ourselves, and faith in God.

Many of us when times of spiritual stress come, wonder why we have no faith, why we do not feel the comfort of God's presence. We have neglected to pay the premiums. We cannot collect the insurance. We all see clearly why we should provide against physical misfortune. We see clearly why we should equip ourselves for life's business. Do we see with equal clearness why we should put on the whole armor of God as His faithful soldier and servant? Do we remember the Prophet's word, "Line upon line, precept upon precept, here a little, there a little."

We must not expect to gain the Kingdom of Heaven with less effort than is spent on life insurance or a technical education. The Church of Christ has as one of its purposes the nurture of man in the things pertaining to God. The Church is an educational institution. Its object is to mould character. It provides for the collection of religious insurance premiums. Each one of us should have a definite place in that program. Such service will surely bring the joy of an abiding faith and the knowledge of God and His Son Jesus Christ.—Berkeley Churchman.

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ADDRESS, THE RIGHT REVEREND A.S. LLOYD, D.D.,
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GENERAL BOARD OF RELIGIOUS EDUCATION.

The Annual Meeting of the General Board of Religious Education was held at 289 Fourth Avenue, New York City, January 30th and 31st.

This meeting is always preceded by separate meetings of the four Departments—Parochial, Secondary, Collegiate and Theological, when reports and recommendations are prepared for the consideration of the whole Board.

The sessions of the Board opened with a corporate communion in Calvary Church at 8 A. M. Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire, was the celebrant. The following members were present: Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. Edward M. Parker, D. D., Rt. Rev. Ethelbert Talbot, D. D., Rev. Lester Bradner, Ph.D., Rev. C. P. Mills, Rev. Charles H. Young, Rev. H. P. Nichols, D. D., Mr. Robert H. Gardiner, Mr. Harper Sibley, Rev. Charles H. Boynton, Ph.D., Rev. L. N. Caley, Rev. Mercer P. Logan, D. D., Rev. John H. McKenzie, D. D., Rt. Rev. James Wise, Rev. William E. Gardner, D. D.

Owing to the absence of the Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D. D., Mr. Robert H. Gardiner, Vice-President of the Board presided at all the sessions.

Under the authority of the revised Canon passed by the General Convention, four new members were elected to the Board: Rt. Rev. Theodore I. Reese, D. D., of Southern Ohio; Rev. G. G. Bartlett of Philadelphia; Mr. H. C. Theopold of Minnesota, and Mr. George Zabriskie of New York.

The Executive Committee for the ensuing year was elected as follows: Rt. Rev. Ethelbert Talbot, D. D., Rev. Messrs. Nichols, Caley, Boynton, Young and Mr. Wm. Fellowes Morgan and Mr. Robt. H. Gardiner; Rev. William E. Gardner, D. D., Rev. Lester Bradner, Ph.D., and Mr. Harper Sibley, *ex officio*.

The following members to the Departments were elected:

Parochial Department: Rev. Lester Bradner, Ph. D., Director; Rt. Rev. Ethelbert Talbot, D. D., Rev. Charles H. Boynton, Ph.D., Rev. Llewellyn N. Caley, Rev. Mercer P. Logan, D. D., Rev. Charles H. Young, Rev. Carlton P. Mills, Rt. Rev. James Wise, Mr. Harper Sibley, and Rev. William E. Gardner, D. D.

Collegiate Department: Rt. Rev. Theodore I. Reese, D. D., Rt. Rev. T. F. Gailor, D. D., Rt. Rev. F. A. McElwain, D. D., Rev. Messrs. Stokes, Parsons and Mr. Robert H. Gardiner; Rev. Lester Bradner, Ph.D., and Rev. William E. Gardner, D. D., *ex officio*.

Secondary Schools: Rt. Rev. E. M. Parker, D. D., Rev. Drs. McKenzie and Logan; Rev. Lester Bradner, Ph.D., and Rev. William E. Gardner, D. D., *ex officio*.

Theological Department: Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. F. A. McElwain, D. D., Rev. Drs. Nichols, Boynton, Bartlett, and Messrs. Gardiner and Zabriskie; Rev. Lester Bradner, Ph.D., and Rev. William E. Gardner, D. D., *ex officio*.

The Board instructed the General Secretary to confer with the Diocesan Board of the Diocese of Michigan and to arrange for a local committee who will care for the interests of Religious Education of this Board in the preliminary plans for the General Convention which will meet in Detroit in 1919. Special arrangements will be undertaken to secure joint sessions of both Houses of the next General Convention for the consideration of Religious Education.

An interesting discussion took place concerning the proposal to amalgamate the work of the three great Boards of the Church — Missionary, Educational and Social Service—under one general Board to function in these three lines of Christian work. The Executive Committee of the General Board was instructed to appoint a Committee to confer with a similar committee from the Board of Missions and from the Board of Social Service, upon this subject. The Executive Committee was also requested to appoint a committee to confer with the Joint Commission appointed by the General Convention to prepare a canon unifying the work of the Church, to present to this Joint Commission the point of view of the Board of Education.

Parochial Education.

The report of the Parochial Department was presented by the Director, Rev. Lester Bradner, Ph.D., who gave at considerable length the narrative of his recent visit to the missionary field of Alaska, where the Sunday Schools among the white children are few and small, but most important work is being done among the Indians and Esquimaux. He spoke particularly of the work of an Indian Deacon, the Rev. William Loola.

The new Christian Nurture Series is being used in some 600 schools widely scattered throughout the country. It has awakened great interest and enthusiasm in both teachers and children. Through the "Parents' Co-operation Sheets" a much stronger interest has been awakened in the home, and parents are really taking a serious part in the preparation of the children for their work. The second half of the Series will be published in first edition during February. The Board by a special resolution, expressed its appreciation of the kindness of Mr. Morehouse and the Young Churchman Company, through whose efforts the publication of the Series has been made possible.

The Department requested the Director to secure the publication of a pamphlet explaining the method of applying the Christian Nurture Series to smaller schools. A new manual will be issued to prepare teachers to present adequately the Christian Nurture Series.

The work at Gary continues to make good progress under the leadership of Miss Vera L. Noyes, who is adapting the Christian Nurture Series to the work of the week-day classes. In New York City the Diocesan Board under the leadership of Miss Abby P. Leland, is developing week-day religious instruction in the Bronx, and has plans for a more extensive system. The Demonstration School has changed its location to St. Michael's Church, 99th St. and Amsterdam Ave.

The Department was greatly interested in the movement of the Junior Auxiliary toward the Sunday School, and steps will be taken to encourage this movement and extend the study of Missions and Missionary activity in the Sunday Schools.

A resolution in regard to teacher training was adopted, establishing what may be called "The Partial Credit Plan," by means of which students at Summer Schools may spend five hours on some part of the longer teacher training courses and take examinations upon this section, enabling them to receive a partial credit toward a certificate. It was arranged, however, that not more than two five-hour units (or ten hours) can be credited for any one week of work in a Summer School. The Director urged that in speaking of the smaller Sunday Schools, we use the number of teachers as the standard of measurement, rather than the number of pupils. In teaching in the smaller schools the Department has recommended strongly the adoption of the Cycle Plan, which will be fully elaborated in a future publication of "The Leader."

The special Councils appointed by the Department have been faithfully at work during the past five years and have greatly assisted the Department in the issuing of the books for the Christian Nurture Series. A meeting of the Primary Council will be held in the week following Easter, for the completion of the Primary and Junior Courses. A meeting of the entire Department will be called about the middle of April for the purpose of discussing and authorizing revised editions of the Christian Nurture Series.

Speaking of the Correspondence School, the Director showed that there have been 121 new enrollments; old students have enrolled for new courses, numbering 51, and making 172 in all. Since the beginning of the School there have been 726 enrollments. If the funds of the Board will warrant it, a special Director of the Correspondence School will be appointed during the coming year, who will give his entire attention to the work and largely develop its usefulness. During the past year 221 certificates were granted to members of the Correspondence School, City Schools and Religious Instruction and members of Parochial Training Classes.

Secondary Church Schools.

The Department of Secondary Education presented a most interesting report which indicated that much work had been done by the members of the Department. They submitted a list of 45 Secondary Church Schools for Boys, and 61 for Girls, which indicates upon how strong a foundation this part of the Church's work is laid. There is a growing desire among the head-masters of these schools for help in the matter of religious training of the boys and girls under their care. The Chairman of the Department outlined the subjects now being studied under the general head of Sacred Studies, Devotional Life and Missions, in our Church Schools. They suggested the following program which might serve as a minimum basis for the religious training of children:

First Form, age 12-13 — Catechism. Church Year.

Second Form, age 13-14—Stories from the Old Testament. The Collects.

Third Form, age 14-15—The Life of Christ. Acts of the Apostles.

Fourth Form, age 15-16—Church History.

Fifth Form, age 16-17—English Church History. History of the Old Testament.

Sixth Form, age 17-18 — American Church History. Christian Ethics. Preparation for College Life.

In the discussion which followed, the possibility of adapting the Christian Nurture Series to the use of Secondary Schools was proposed and will receive attention in the future.

Theological Education.

The Department of Theological Education reported active work by the members of the Department with the assistance of the group of Councillors representing the different Theological Seminaries, and Examining Chaplains of several Dioceses on the task committed to it by the General Convention: (1) ascertaining what changes should be made in the present standards in Theological Education, (2) comparing, collating and correlating the information so procured, and (3) the preparation of amendments or substitutes for the present Canons.

Collegiate Education.

The report of the Collegiate Department was presented by the General Secretary. He spoke of the complete study of conditions in colleges which had been made by the Rev. Stanley S. Kilbourne and published in "Church Ideals." The resignation of Mr. Kilbourne has been accepted with much regret and with hearty appreciation of the excellence of the work accomplished by him. A Conference of Church Workers among Students in Colleges will be held in Chicago, February 13th, 14th and 15th, at the University Club, Monroe and Michigan Ave. About thirty student workers in the Church in college and university towns will be present. Plans for interesting the student in religion and the Church's life will be formulated.

Finance.

The report of the Treasurer showed that last year only thirteen Dioceses failed to make some payment on the apportionment. The total amount received from the apportionment was $15,832, being nearly one-half of the total apportionment of $32,000. From individual and general contributions the Treasurer received $5,333. The Board closes its year with a deficit of $1,413.

BULLETIN NO. 11, FEBRUARY 10, 1917.

The World Conference on Faith and Order has secured the appointment of sixty Commissions covering almost every quarter of the globe and representing a considerable number of the important Communions.

The European war has prevented the issuance of formal invitations to the Roman Catholic Church, the Holy Eastern Orthodox Church of Russia, of Greece and of other nations, to the other Eastern Churches and to the Protestant Churches on the continent of Europe which come within the scope of the Conference as confessing Jesus Christ as God and Saviour.

Spite of the war, a large correspondence has been carried on with eminent members of the European and Eastern Churches. Pope Benedict XV has expressed his warm interest in the movement and promised his personal prayers, as have many other Roman Catholics in high office. Distinguished members of the Russian Church have cordially approved the project of the Conference. Articles about it have been printed in a number of ecclesiastical magazines in Europe—Roman Catholic, Russian, Greek and Protestant—and distinguished Protestants in various parts of Europe have also expressed approval.

As, however, almost all the Communions in North America had appointed Commissions, it was felt wise that they should attempt preliminary work while waiting for the opportunity to secure the co-operation of the Communions whose headquarters are in Europe. Therefore, the North American Preparation Committee was appointed, which met at Garden City, New York, January 23-24, and which organized by the appointment of the following officers:

Chairman, Rt. Rev. Charles P. Anderson, D. D.; Vice-Chairman, Rev. Bishop Luther B. Wilson, D. D.; Secretary, Robert H. Gardiner; Treasurer, Lucien C. Warner; Finance Committee, Francis Lynde Stetson, L. H. Baldwin, Arthur C. James, Lucien C. Warner and R. A. Long; Executive Committee, Rev. Peter Ainslie, D.D., Rev. Clarence A. Barbour, D. D., William M. Birks, Hon. Justice Maclaren, John R. Mott, LL.D., Rev. J. B. Remensnyder, D.D., Rev. William H. Roberts, D. D., Rev. Newman Smyth, D.D., and Rev. John J. Wynne, S. J.

Most of the men named have already accepted their appointments. This Committee has at once set about to procure from each of the several Commissions in North America statements as to the propositions of Faith and Order, which each Commission considers to be (a) held in common by its own Communion and the rest of Christendom and (b) held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions. These propositions are to be collated and a report will be prepared exhibiting the agreements and the differences between the several Communions. It is hoped that the result will be to make it apparent that the differences which now separate Christians are neither as numerous nor as insuperable as has hitherto been supposed. The work will require long and patient effort in deepest humility and Christian love, for Christians have been so ignorant of each other that the first effort must be to begin to understand each other, and it must be recognized that centuries of divisions cannot be healed in a few months or even a few years.

It may be that the North American Preparation Committee will find it expedient and possible to issue publications from time to time. Meanwhile, the Secretary of the Commission of the Episcopal Church, whose address is Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, will be very glad to send to anyone who applies the publications of the Commission of the Episcopal Church, outlining the aims and methods of the World Conference, urging its need and suggesting methods for the accomplishment of its purpose.

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

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THE CHRISTIAN NURTURE SERIES of Sunday School Instruction for the second half year has been received. Those who have not yet sent in their orders for these should do so at once. It will be especially gratifying to know that the Manuals are to be 30 cents and most of the pupils' leaflets only 15 cents.

The Mission Study Literature is most interesting, dealing with Panama and Porto Rico; Cuba and Haiti; Mexico and Brazil.

The New World, 50 cents. Suggestions for Study Classes, 10 cents.

We have Lantern Slides, illustrating these fields, each covering two fields, and have 6 sets of 16 slides each & short lectures for children on each separate field.

"The Way of the Rivers" and "The Way of the Hills," (of "The King's Highway Series."), a graded system of moral and religious instruction, designed for children six to eight years of age, are in stock. Teachers in the primary grade and parents will find these stories helpful for Sunday reading to the little ones. The cost is 55 cents net each. Four other books for younger and older than the above will be published later. The fact that Dean Hodges is one of the editors will commend them to Churchmen.

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Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

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Secretary of Junior Department, Mrs. William P. Lucas.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

There will be no Diocesan Meeting on March fifth, but it will be held later in the month when Bishop Tucker of Kyoto can be with us, probably Monday, March 19th. Bishop Tucker will speak of St. Agnes' School for Girls in Kyoto and the great good it has done for womanhood and the home in Japan. The buildings in which it is housed are so inadequate and worn out that the Government requires new ones to be provided or the school to be closed. The appeal for the new buildings was considered so important at the General Convention that the Woman's Auxiliary pledged the necessary $50,000, of which the California Branch pledged $500. There were also generous individual gifts from California delegates, so that the pledge of $500 rests upon the Auxiliary Branches of the Diocese. Let us as Branches and as individuals make a determined effort to meet the pledge which the delegates to the Tribunal were authorized to make. If everyone in California could have seen Mrs. Biller of South Dakota pledge $25 from her Indian women, and could have heard her say that they would never forgive her if she had made a smaller pledge for them, the California pledge would be speedily and joyously met.

Bishop Nichols will hold a *Quiet Day* for women under the auspices of the Women's Auxiliary on Wednesday, March fourteenth at St. Stephen's Church.

The Marin County Branches of the Auxiliary held a Quarterly Meeting at Christ Church, Sausalito, on Friday, February second. The representation of Woman's Auxiliary Branches and of Junior Branches was very good. It was most encouraging to hear the Junior officers give reports of their work. Miss Soulsby spoke on the subject of Prayer with the simplicity and clearness that have marked all her addresses. Miss Langdon, who was for many years a missionary in Alaska, was present and told most interesting details of the work among the Indians, especially timely at the season when the Alaska boxes are being planned.

The Oakland Convocation Branches of the Auxiliary held their Quarterly Meeting at the new Parish House of St. Paul's Church on Tuesday, February thirteenth. All but two Branches were represented, and we were sorry not to welcome representatives of the newest Branch just organized at Trinity Mission, Richmond. Mrs. J. O. Lincoln gave a short pre-Lenten talk on Christ as our example and the source of our spiritual life—Man's idea of God and God's idea of Man—and our life as a manifestation of God, His life and love and power.

Miss French spoke of the work in the San Francisco Hospital and Relief Home—its necessity, its sad appeal and the warm appreciation of the inmates, many of whom feel that the City Missionaries are their only friends. She spoke of the great pleasure given by some of the San Francisco ladies who recently assisted by singing at a service in the Relief Home. Miss French's address opened the way for the Rev. Alexander Allen to speak of similar need in our County Institutions and the hope that a Chaplain may be sent to work in them.

Miss Soulsby again talked to us of Prayer. She has been most kind in giving thought and time to the Auxiliary during this visit, which was planned as a rest-time for her. Her address is printed below.

Every-Day Religion.

Some one said to me last week, "I haven't got the mental powers of concentration that seem needed for successful prayer. Is it fair that I should go short, spiritually, because of a mental lack? It is hard to hear of these treasures as being obtained by others, and feel that I can't get at them."

If any here feel unsuccessful in their prayers—unspiritual—I should like to speak to them as a fellow struggler, and the rest of you need not listen!—Or rather do listen, to see if anything I suggest might help those who may come to you with the same difficulty. I suppose people who give addresses on Prayer ought to be spiritually minded, but, once in a way, it may help the unsuccessful praying people to hear the point of view of one of themselves.

We read biographies of good people, such as Thomas à Kempis and Dr. Pusey and we try to use their prayers. I find it very difficult to mean what they say, and I dare say some of you do. Now we don't want to acquiesce in not feeling devout; we honestly want to improve, but it always seems to me that we get closer to the mind of God by honestly upholding our own pagan sense of justice, as Job did, than by adopting pious words which are true for pious souls—but not for us.

Take that question of the devout spirit we envy but haven't got—as a rule! I say as a rule, because when God deals with us incisively—we feel incisively—we talk to Him incisively, that is, with the personal feeling which makes devout response. But our quarrel with ourselves is that on ordinary days, we don't feel incisively. Prayer is just part of the day's routine and rather a tiresome bit.

Is God counting that up against you and me? Is He expecting bricks of emotional form from people whom He has not furnished with the straw of emotional events? We have a confused idea that this is the case and we humbly confess ourselves miserable sinners, and beat our breasts as cold, hard, undevotional, earthly-minded sinners, who have no relationship to the Saints; or else, we leave religion out of our life, as not being in our line.

It is quite true, very likely, that we are not related to the Saints, but that's not my job nor yours—it's for Our Master to make Saints of us if He means to. My job, and yours, is to be a straightforward, plain Christian, which means someone who lives in the same Room with Jesus Christ and tries to look at things as He does.

The temptation to hale, hearty, busy, prosperous, good-hearted people is to think they can get on all right without Him. The other Room, which hasn't got Him in it, is a quite pleasant, livable room, and holds lots of delightful and unselfish people. The great difficulty of today in bringing up the young is that it doesn't seem to matter which of those two Rooms one lives in: the sense of sin is out of date. Nine days out of ten it doesn't matter, for good surroundings and a kindly nature keep you just as straight on those nine days as holding Christ's Hands could do, and it's not true to pretend they don't! Christ has pulled the whole world up onto a higher level, and paganism now-a-days is nearly as Christ-like indeed as the Christian. Don't many of us Christians feel put to shame by the Christ-like devotion of our non-Christian friends? And many Christians who feel as if it would be almost more honest, and certainly much less trouble (though they don't put this into words) to go off and live in the Room which hasn't got Christ in it—the Room of the people who are a thoroughly good sort, kind-hearted, straight, but not feeling any need of Religion.

Now my subject was the religious woman's difficulty in Prayer. Why have I gone off to the case of the non-religious turn of mind which has no use at all for Prayer? Because I think the two cases are both concerned with a view of God and Religion which is perhaps not the real one, and because the religious woman who has a difficulty in feeling as religious as she would like, finds extra difficulty in coping with those belonging to her, whom she wants to make religious, while yet she herself doesn't possess that happy, successful, heart-to-heart religion which gives her strong driving power in pressing religion on her boys and girls.

She is sometimes almost too unhappy because she can't do it. God knows I don't want to advocate slackness and say it doesn't matter. It matters more than anything in the world. But my point of view is—it's like Missions to the Heathen: we no longer believe as old missionaries did, that God is waiting beside a Heathen, ready to damn him the minute he dies, because he never had a chance of knowing better than his fathers did. But we go out as missionaries more than ever, because we can't bear that the Heathen should go through life never knowing what an extraordinarily Loving Heart is waiting and longing to make friends with him. It is worth while to spend your life in sharing with him your knowledge of that wonderful Friend.

Just so with the woman who lives in the Room of Life which doesn't hold Christ. She needs that Friend though she doesn't realize it. Nine days out of ten, there is no particular demand on her. On the tenth comes a mean temptation which touches her special weakness, or a sense of loneliness and ill-success which shrivels her up inside, or her child dies, or her marriage turns out a mistake. Everything in life then depends on having the entry into the Room that holds Christ, and the only way of being sure to get in at the minute you need it, is to live on the right side of the door, and be in it every day and all day.

Very well, now we come to the religious woman who tries to live there but very often doesn't feel as if she did. Bishop Gove once said, "To serve Christ, not to feel Christ, is the mark of His true servant." But though we feel the truth of this as regards ordinary daily life we can't

help feeling that there must be something very much amiss with us if we don't feel Him at our Prayers, and find them as vital a bit of our life as a visit to a good friend. Now I'm very likely wrong, and setting too low a standard, but I take it that God means us to get our ideas of His Unknown Love from our knowledge of the Love we know best—our father's and mother's. "If ye know how to give good gifts unto your children, how much more shall your Heavenly Father give."

Now if you took your small child out to pick flowers, he would rush off, here and there, to fill his hands (all by himself, that's half the fun), but he would run back every now and then with a specially fine flower, shouting, "O Mummie, isn't it lovely!" And you would feel that each time your little child returned from its run ahead it was saying, "Thank you" to you for bringing it, even though it took the young self-cultured form of just telling you what fun it all was. And you would be just as sure of the love and gratitude of this healthy, happy, sturdy little wanderer, as if he were a clinging, delicate child who never let go of your hand.

But suppose the big black dog—the terror of the neighborhood, came by—your wanderer would run up, and hold your hand tight until the dog was gone, and then he would run off again. It would be very dear to you that he rushed up the minute he was frightened, but you don't believe in his Love a bit more at the frightened, clinging minute, than when he is chasing a butterfly and proud of outstripping you. You are the background of all his pleasure, and the mother wants no more.

If that child had got up early to go off with somebody else, when he knew you were counting on him, or if he carefully kept away all through that country ramble and avoided your eye, then you would feel out of touch,—but not because he didn't consciously want you when he was wholesomely full of other pleasures which you yourself had put in his way; while all the time he was lovingly conscious of you as part of his sunshine. I believe that God does not want us to be always coming to Him emotionally, and that He is just as large and understanding in His Love, and in His desire for us to love Him back again, as a loving, large-hearted, unjealous mother.

But the mother makes the child keep up a habit of coming to kiss her night and morning, and being in to meals: the love which links them is not forged at those times, but habits help to conserve feelings, and wise expression intensifies them—though the child does not worry itself as to whether it put enough feeling into its habitual kiss.

Just so, God tells us to keep up habits of intercourse with Him and we are taught the right forms of Confession, Intercession, Petition, Thanks and Praise. Would it not be better if we left off investigating our feelings, and were more particular against our definite childish laziness and irregularity? Let us think of the child waving its flower in loving triumph to its mother, and let us hold up each touch of pleasure for our Father to see that we are grateful for it. I can't help thinking that some of us who find our Prayers unsatisfactory, might with advantage become as little children, and then find the child's happiness.

There is a simple, child-like, every-day kind of happiness which each of us ought to find in our religion, which should be part and parcel of all our work and of all talk about it,—which is by no means to be kept for Sundays and Bible classes—I mean the joy of feeling as you wake in the morning, not that this or that tangle or difficulty has to be faced, this or that toilsome drudgery to be wearily taken up again; but that, here is another day in which He who "loves thee more than thy mother doth" will arrange all things for you, during which He will care for every step of your way, enjoy your success, and be sorry for your failure, give you things to do for Him and be so close to you all day, that loneliness or discouragement will be impossible to you.

L. H. M. Soulsby.

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EIGHTH ANNUAL REPORT OF MIDDAY REST ROOM FOR BUSINESS WOMEN.

154 Sansome St. 510 Bryant St.

The eighth year of our existence finds us in a good condition in regard to attendance and interest, the daily number of girls averaging about four hundred. Our financial condition is satisfactory, in that we are able to cover our expenses, even though our balance is small. It is not our object to make money, but to have enough for all running expenses and the upkeep of the rooms and service. It has been a serious problem this year, with all the advanced prices, but by most thoughtful and careful management we have been able, so far, to keep free of debt.

To Miss Remmel, our Financial Secretary, who has charge of the catering and rooms, we owe many thanks for her untiring interest and care, not only in figuring out the daily menu to the best advantage, but in the many other things she is constantly doing to attract the girls and make it homelike and pleasant for them. Her latest plan is a birthday lunch at the end of the month for all girls born in that month. They register, that she may know how many to prepare for. A large round table is prettily decorated and set for the number registered, and a birthday card put at each plate with the name. For amusement some guessing game is written out and passed around, the one answering the majority of questions receiving a prize. It brings the girls together and they get acquainted, and it means much to strangers or lonely girls who have but few opportunities of making friends.

The twenty-cent tray lunches are growing in number and seem to be very popular with those who do not care to bring their luncheon. We have done much good this year with our Loan Fund, for there have been many out of employment and in great need.

Our Christmas Stocking, which is hung a week before Christmas and filled by the girls themselves for poor families and children, was simply marvelous. The response to our appeal was more than generous, and many, of all ages, were made happy, and perhaps most of all, those in charge of this work, for we felt that the spirit of our work, "forgetting self and doing for others," was beginning to be understood by the girls, who wished to share with us the joy of bringing sunshine into other lives.

Our Branch Rest Room on Bryant Street is growing slowly. We see a marked change in attendance since the improvements in the rooms, with their more spacious and cheery accommodations. Partitions have been torn out making room for additional tables, French windows opening into the garden and letting the sunshine in, replacing the old high windows, the walls papered, and many other changes made for convenience and quicker service. It is only one week since the change was made and already the attendance has increased from thirty-five to sixty-five, so we hope for a most successful year. The Branch being so much smaller than the "Mother Rest Room," there are many opportunities of coming into personal touch with the girls to our mutual benefit. They have always been responsive to any personal interest, and as a girl once said, "It is so lovely to think some one *cares* to do this for us."

In the material part of this work let us never lose sight of the high ideal of the Daughters of the King, "Service for His Sake."

The following is a report of Trinity Chapter, Daughters of the King. Mrs. S. L. Abbot is the President:

If Trinity Chapter had not assumed the Pastoral Aid work, the report of the past two years would not differ materially from that of the years immediately preceding. Activity continued as formerly in the Rest Room service, in the providing of Christmas gifts to the Cathedral Mission of the Good Samaritan, and to the Volunteers of America, in furnishing Christmas dinners to poor families, in choir work throughout Lent, in teaching in the Sunday School, and in the usual visiting and sewing for some of the girls in the Orphanage.

But the Pastoral Aid gave a new impetus to our energies and to the striving for a fuller attainment in our efforts, and the end is not yet. Already we are developing experts in our investigation committee. Not that we call them experts, but certain perplexing cases that were brought under their consideration have developed latent talent. Were it not for this there might be sad blundering in our charity work, which is of a more complex nature than sewing for orphans or seeking to influence others spiritually.

There can be no doubt that the service in the Rest Room is an excellent preparation for work in a broader field. Indeed, the Rest Room is a fertile field and might well be called a Practical Training School for Daughters of the King. There one learns, first and last, that tact is vital in dealing with matters of the spirit. The serving of tea and comestibles is merely a matter of system, whose charges are duly placarded from time to time, so that no person on duty should experience any difficulty there. But the niceties of tact are quite outside system. At the Rest Room one learns early that tact is of infinite variety, and that what might be tact in one case is something quite different when applied to another. But with this lesson learned, or in the learning, and with faithfulness to one's day regarded, one is equipped for Rest Room service.

The work of the Pastoral Aid, however, calls for real versatility. Our responsibility lies quite as much in not giving wrongly as in giving rightly. For in giving to undeserving persons—"professionals"—we are not only doing harm to them, but we are withholding aid from others in crying need.

There is great need always. Often the sorest need is discovered only by searching. Experience has shown that to a fine nature the acceptance of charity is painful, and oftentimes actual want will hardly be acknowledged. But, happily, all deserving cases are not far to seek, and positions are found for the unemployed, sickness is alleviated, families are kept together, food and clothing are provided, and lastly, a listening ear is lent. The sympathetic listener, be it noted, is by no means least among the givers to our Lord, for the craving of a lonely person for some one to talk to is of as real importance as the craving for food in another.

The Pastoral Aid work is one of absorbing interest, and marks a progressive step in our Chapter work. Through constant contact with our fellows of all sorts and conditions we are not in any danger of settling complacently into a routine of work. We are kept keenly alive to our duty to our neighbor and actively employed in fulfilling that duty.

In connection with this work we have established a Storage Warehouse where are kept "pound packages" brought each meeting-day by Chapter members. An excellent system this has proved, though it sometimes works out ludicrously.

To sister Chapters who ask, "What can we do to enlarge our field of work and foster our enthusiasm?" Trinity Chapter would say: Take up the Pastoral Aid work. In this practical work our daily prayer is a living force, both to ourselves and to those others who make up God's family.

And in this connection, what better thought could we carry with us than the words of St. Paul: "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient."

Just one incident of our work: It was found by one of our committee that a man and his wife were in desperate need. They had a young baby which the mother could not leave to secure employment. The father was a capable *chef*, but had been ill and lost his position. Matters had reached a critical stage when the young wife saw an advertisement where a baby was wanted in a play at a local theatre. She applied and the baby was given a dollar and a half a day, and was thus supporting the family. The President of the Chapter, who is also the President of the Local Assembly, was so moved by this pathetic story that she told it at her own dinner-table the night she heard it. Her only child, a son, had just recently known the joy of fatherhood, and he was so touched by the fact that another baby less fortunately placed than his was earning the living, so to speak, that the next day he ordered a big lot of groceries and other necessities, while his young wife supplied clothing, and the donation was sent from the baby favored of fortune to the baby who was doing "his bit" for his parents. "Inasmuch as ye have done it to the least of these, ye have done it to Me."

ELEANOR A. JACKSON,
Secretary Trinity Chapter.

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President—Miss K. C. Radford, 2360 Broadway, San Francisco.

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Secretary and Treasurer—Miss Kathleen Trowbridge, 240 Warring St., Berkeley.

Girls' Friendly Lodge, 1125 Ellis St. Mrs. J. Trelease, House Mother.

DRAFT OF PATRIOTIC MINUTE.

The following proposed Minute from our distinguished layman, Dr. George Wharton Pepper, of Philadelphia, we print in full that any groups of citizens, civic, commercial or religious, to whom it may appeal may have it before them for patriotic action on the lines indicated:

The.....of the City of.....
in meeting assembled, unanimously adopts the following minute:

After exhausting the resources of diplomacy in an effort to avert war, the President has now taken the only course consistent with national self-respect.

War with Germany will not ensue unless the Imperial German Government knowingly violates well settled principles of international law and violates them with intent definitely hostile to the United States. In that event war will inevitably follow, not by our own act but through the deliberate choice of a self-confessed disturber of the peace of the Western World.

If any honest doubt exists respecting the cause of war in Europe, the awful responsibility for extending it to this hemisphere will rest upon Germany and upon Germany alone.

It may be that the Imperial German Government is misinformed respecting the temper of the people of the United States, just as that Government is supposed to have misconceived the sentiment of the British Empire at the outbreak of the European War. If so, and before fatal action based upon so grave a mistake is taken, Germany should be made aware of the essential unity of our people and of their loyal determination to make all sacrifices necessary to protect our liberty and to maintain our honor. To this end we call upon all bodies similar to ours throughout the country and upon all groups of citizens organized for whatever purpose, to meet without delay and express themselves with no uncertain voice respecting the course that they will be prepared to follow.

We urge all such groups of citizens, secular and religious, large and small, societies, clubs and institutions of every sort, to unite with us in giving immediate public expression to such convictions as those which we now solemnly record:

First—That the act of the Executive in severing diplomatic relations with Germany is one to be approved and commended by all who have the best interests of the United States at heart.

Second—That the German declaration of January 31, 1917, represents an unjustified and unjustifiable attempt to destroy the freedom of the sea and to abridge the commercial liberty guaranteed to us by established law and custom; and that if the Government of the United States were to acquiesce therein such action would be resented by all good citizens as in the highest degree pusillanimous and as altogether inconsistent with the spirit and traditions of a free people.

Third—That the President will be justified in recommending to Congress the most extreme measures that may be deemed necessary to protect life, liberty and property; and that it is our duty and that of all loyal citizens to tender immediately to the Government all the service of which we severally and collectively are capable.

Fourth—That while all should stand ready to volunteer if voluntary service is called for, yet Congress, in providing for our common safety, should not adopt emergency measures merely, but should definitely recognize the principle that the duty of defending the nation rests equally upon all citizens capable of service. To the end, therefore, that the burden of safeguarding the country should no longer be cast exclusively upon the loyal National Guard and upon other patriotic military and naval volunteers, Congress should be urged to exercise its Constitutional power "to raise and support armies" by establishing immediately a permanent and democratic system of defense based upon universal service and training under direct and exclusive Federal control.

A copy of this minute is ordered to be transmitted to the President of the United States, to the Secretary of War and other members of the Cabinet, to the members of both Congressional Committees on Military Affairs, and to every Chamber of Commerce in the United States.

Los Angeles, Cal., Feb. 14, 1917.

Will the Editor of the Pacific Churchman publish the following in the March number and oblige yours truly,

HENDERSON JUDD,
Hon. Sec., Province 8.

The appeals for Offerings on Good Friday next in behalf of the Jerusalem and East Mission, which have come from Bishop McInnes and others have an emphasis that ought to move the hearts and touch the purses of all our people, without any special attempt on our part to add anything. Except that we shall try to have our own Sunday School teachers and scholars participate in ways so far too little has yet been tried. And if we can be successful in this, wonderful progress will have been made in the right direction. But more of this later on—while we simply give notice in your next issue of the Provincial Paper of efforts which should be made for the Good Friday Offerings.

An interesting baptism took place at Yangtszpoo, China, on December 8th, when Mrs. Mau, at the age of 87, was baptized. She is the great-great aunt of the children of Mr. P. K. Lok, one of the members of our Mission, there now being four generations of Christians in this family. The old lady, as a proof that she had given up all heathen practices, burned all the paper money she had been making since her girlhood which was to have been burned at her funeral.

The foundations are now being laid for a building to house the Training School for Nurses at Sinza, China. The completion of the building has been promised within three months.

"SAILOR'S DAY IN CALIFORNIA."

The Diocese of California has approved the observance of Sailor's Day and has accordingly passed at its Diocesan Convention the following resolution:

"Resolved, That the second Sunday after Easter, 1917, viz., April 22nd, be recognized throughout the Diocese as Sailor's Day, by the use of appropriate hymns and prayers at the principal service of each Parish and Mission on that day, and, if possible, also by a sermon on the work of the Church among the seamen, and a statement of the needs of the Seamen's Church Institute of San Francisco."

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Literature of the Day

Form and Content in the Christian Tradition. A Friendly Discussion between W. Sanday, D. D., Lady Margaret Professor and Canon of Christ Church, and W. P. Williams, M. A., Chaplain Fellow of Exeter College. Longmans, Green & Co. $2.00 net.

This volume recalls the old disputations of the Schoolmen, when doctrinal questions were threshed out to microscopic tenuity, till the essence vanished in a fog of verbiage. It is not meant that these Oxford Dons have followed suit to that extent, but only that this book is the content of an extremely elaborate argument, cast in the form of epistles. This last word sounds somewhat more weighty and with larger promise than letters. The present writer has neither the learning nor the dialectical skill to follow the writers into the refinements of their abstruse reasonings or to grasp thoroughly the terms of scientific theology in which they find expression. It started from a paper of Dr. Sanday's on "Continuity of Thought and Relativity of Expression." He argued that "the content of the Christian Tradition abides," the form in which it is expressed has changed and must go on changing. Mr. Williams then states his side, and in this as all through shows that his main concern is the authority of the Church. As a matter of course, the most crucial questions arise and Dr. Sanday, although not a Modernist in the most expansive sense of that always vague term, yet shows at least a tendency to "subsume" (his own word) the most fundamental truths under what he terms "larger and more important ideas." We do not care or think it well, to enter into the particular question in these pages. In the first place, there is the obvious question of profound reverence, then the "faith that believes nor questions how," and last, the utter absolute futility of trying to solve problems which are as far beyond human solution as is "the true nature of Jesus our Lord," despite the metaphysical definitions of the Athanasian Creed, certain of which have always seemed to be the finest instance of "darkening words by counsel without knowledge."

It does not seem necessary to go into further detail about a work which from its very nature and content must be, cannot help being, to say the least, unattractive to the majority of readers. But there *is* a remnant even in these impatient days, who can find a joy in argument carried on with the finest courtesy, by men eminent for their consummate mastery of the subjects under discussion, and to such souls, scarce and elect, this revival of ancient methods may be safely and wholeheartedly commended in the surety that they will be grateful.

Prayers for Workers. Longmans. 3 cents net.

Just five pages, but they are remarkably wise pages, every word touching with truest devotion the exigencies of daily work. It is the very essence of spiritual help for strenuous workers.

Disciples of Christ. M. Winnington Ingram. Longmans. 50 cents.

A course of 50 Lessons arranged for the Church's Year for children from 7 to 10, very good lessons indeed, admirably suited for children just moved up from the infant class, pointed, interesting and full of definite teaching. But of course, as with all other books of its class, the success of it depends on whether the teacher takes the trouble to study the lesson beforehand. Very many do nothing of the sort, but "take their class" with complacent surety and so make a dead failure.

The Ministry of Jesus. Anita S. Wood. Pilgrim Press, Boston. $1.00.

Another attempt to harmonize the Gospels, but the writer of the Preface asserts that for the first time "a consecutive narrative of the Life of Jesus as told in the Four Gospels" is presented. One is not quite prepared to accept this attempt as a final authoritative settlement of a problem which many Biblical scholars regard as in a state of solution. But the Gospels remain, and if readers would first pray and then act up to, the prayer of the Church, there would not be much need of helps—"Mark, learn and inwardly digest." There is a great deal too much of the desultory perfunctory reading, which is after the fashion of a "Sop to Cerberus" and is little else.

The Creed of a Churchman. Bishops of Peterborough and Barrow in Furness; Revds. C. R. Bardsly, E. Burroughs, E. S. Woods. Longmans, Green & Co. 50 cents.

Since Conybeare made his famous diagnosis of "Church Parties" in the Church of England, somewhere about the middle of last century, characteristics have varied greatly, not a few have vanished, others are so nebulous as to be negligible quantities. For instance, the modern Low Churchman, or Evangelical, is, to say the least, unmindful of the rock from which he was hewn, even if he is not rather contemptuous of the counsels of his fathers. There are survivals, it is true, and they are interesting as fossil remains,—a kind of theological saurians. This book is by men of the emancipated school and is in every way a manual to be thoroughly commended. The casual reader, knowing nothing of the authors, may accept it as a remarkably condensed and well digested epitome of sound Church teaching.

A Book of Instruction for Church People. W. J. Carey, M. A., Chaplain H. M. S. Warspite. Longmans. 20c.

Sixty-four pages, the very condensed essence of portly volumes, minus their weary verbiage. It was written in the North Sea, "in the hope that it might form part of the National Mission for last year and the manuscript missed destruction by the narrowest of margins." The author "hopes that it may prove to be in a real sense an agreed book." In other words, that it may set forth the vitalities of Life in Christ, detached from Partyism of any and every shade, without minimizing essentials or adjusting them to shibboleths, but with the one aim that "it may give real help to any who are in need of simple instruction as to the basis and scope of the Christian religion to which we are committed." It differs from most books of the sort in its freedom from conventional methods, going straight to the root of the matter, and in its singling out of what really matters and its appeal to the good that is latent in every soul. For those who sit loosely to what they conceive of as their form of faith, it might serve to quicken in them a need of substituting something like zeal in place of the aridity of use and wont. It might surely be utilized to good advantage in confirmation classes. There is no aiming at any novel way of putting things; it is just plain, practical but arresting because of its dominant aim to do good.

The Apostles' Creed Today. E. S. Drown, Professor in Cambridge Theological School. MacMillans. $1 net.

Not a theological disquisition after the fashion of MacLear and not even suggestive in any degree of that mass of lumbering verbiage known as "Pearson on the Creed." The book is in the first place for "the layman who wants things frankly and plainly stated," which last seems to imply that the pulpit does not supply the layman's aching void. And it is quite possible that it does not. There are doctrinal sermons, it is true, but with few exceptions there are authoritative statements of theological formulas which must be swallowed whole and without demur. And that is just what many laymen rebel against. Many of them want to know the reason why of creeds, why they should be of obligation and upon what basis their articles are founded. Mr. Drown begins by considering creeds and liberty, seeking to show that formulated beliefs no more shackle liberty of thought or freedom of will than the Constitution of the United States when it brought order out of confusion, light out of darkness. "Freedom of the will goes hand in hand with the discovery of truth. Freedom in the State goes hand in hand with the discovery of law." Again "Religious freedom consists in a man's ability to express himself truly in his relation to God and his fellows, alike to God and his fellows. For religion is never a matter of relation to God alone. It is also a matter of human fellowship brought about by that relation, real or supposed, to God." It is extremely tempting, but it is not possible to follow the lure of Mr. Drown to the end of his work. Enough has been said, little as it is, to show that he takes a new line, that he can and does speak out, that his statements ring out clearly with never an uncertain note. The type of layman he has in mind, the man who wants to know really and truly without any carping intention, will surely be glad and thankful for such an utterance. And if it does make some hidebound clingers to old fashions of Apologetic "sit up," so much the better, and better still if by something less than a miracle they realize that in some regards it might be well for the old order to change.

After This Manner Pray Ye. Studies in the Lord's Prayer. A. H. McNeihl. Longmans, Green & Co. 50 cents.

The author of this very valuable little book published a short time ago, "Self Training in Prayer," and of it the "Guardian" said, "A little book, but a great one, for it is a successful attempt to realize prayer, not merely as a religious duty, but as a religious experience." The present writer has not seen that book, but the above exactly applies to this later one, and both are in fact companion volumes; the first a Study of Prayer,—what it is and what is the object of it. This last book is an attempt to show how and in what best way, prayer may be put into practice, taking the Lord's Prayer as standard and example, starting from and centering in the cardinal truths—God is our Father, God is love and that prayer must have its spring and continuance in a responsive love that above all things else seeks Him with earnest purpose and with systematic devotion. There is far too much, even among churchgoing people who reckon themselves devout, of huddled up, inconsequent, slovenly, purposeless prayer, wanting in recognition of the need of absolute withdrawal for the time

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from the flurries and troublous care for many things into that Holy of Holies where God is—in His Love but in His Majesty also. This book is a very small one, but may be made extremely effective if the reader wants to be taught how to pray, to pray better, with more yielding of will, more effort after loving communion.

Within the last month a former student of St. Mary's Hall, Shanghai, has gone to Hsiakwan to teach in a private home. This Miss Sieh is eager to help the Church, and has already opened a Sunday School in the small chapel on Sunday afternoons. Miss Sieh also plans to have meetings for women once every two weeks, and is also going to teach her pupils to sing Church hymns, which will be a great help. The lady in whose house Miss Sieh has opened a school is now enrolled as an inquirer. This beginning at women's work is very encouraging as the greatest opportunity in that section of the city is among the women.

A useful Sunday School Teachers' Institute was held December 7th to 21st, at Hanyang, District of Hankow, China. Special attention was given to adult Bible class work and methods of teaching and study. In addition, the "Week of Evangelism," to begin January 28th, was emphasized and the men of the Institute were prepared for effective work in that connection. Over fifty delegates from the local missions attended the sessions, of whom nineteen were from our Church Mission, four of the younger clergy being among the number. The Chairman, Secretary, and Interpreter of the Institute were men from our Mission and representatives were unanimous in expressing their appreciation of the help received from the Institute.

Bishop Talbot, in his forthcoming book to the clergy, tells a story of a visit to England, when he was addressing a class of children.

In the course of his remarks, the Bishop used the word "Diocese," and it occurred to him that the children might not know what the word meant. To make sure, he asked the class if any one knew what a Diocese was. One boy, apparently proud of his knowledge, replied, "A Diocese, my Lord, is a piece of land with a Bishop on top and clergymen underneath."

The teacher, much amused, said he doubted if even an American child could have given a better answer.

For the Juniors and Sunday Schools a little book called Manana (Tomorrow) has been provided (20 cents), also pictures to cut out and form a scrap book (5 cents per set). There is also a pamphlet of Suggestions how to use Manana.

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"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

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If you have not heretofore used the MISSIONARY CALENDAR, be sure and send for this year's. Besides giving the lessons and daily readings of Holy Scripture, it is a mine of information about the Missions of the Church at home and abroad. It is only 35 cents.

We have some helpful books for Lenten reading, though not as many new books as usual. The war has held up shipments from England. Miss Soulsby's visit to California has heightened the interest in her publications. Her "Short Prayers" have been much in demand, price 25 cents in cloth binding; add one cent per copy for postage.

We have also a book of Prayers for the Girls' Friendly members. 10 cents postpaid.

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